

OLD HINDU'S HOPE

FOR THE ESTABLISHMENT

OF

A HINDU NATIONAL
CONGRESS.



Calcutta

PUBLISHED BY G C BOSE & Co, BOSE PRESS,
33 BECHOO CHATTERJEE'S STREET

1988

the writer in the hope that all Hindus will unite under the banner inscribed with the words "Iswara O Matribhumi" "God and Motherland" and exert their best to promote the improvement of their nation in every respect according to the dictates of their holy religion which admits no such distinction as sacred and profane duties or sacred and profane knowledge and which ordains that every action of life should be considered as a part of religion and be performed with devoutness of mind and an eye to the Supreme

22nd November, 1888

OLD HINDU.

MAHA' HINDU SAMITI

OR

THE GREAT HINDU UNION

Though weak know union thee shall powerful make
What fear to cheer thy Mother's face?

—Bengalee National Song

As the regeneration of the Hindu nation cannot be effected without Hindu unity and as it is indispensably necessary that a scheme for Hindu improvement and the formation of Hindu unity should be placed on a religious basis the Hindus being the most religious nation in the world, the following one is offered for the consideration of the Hindu community of India

I THE MAHA' HINDU SAMITI or the Great Hindu Union shall be composed only of Hindus Hindus are divided into two great classes those (*Sakartadits*) who worship Brahma or Iswara* (the Supreme Being) or His attributes through images or symbols and those (*Nirakartadits*) who worship Him in spirit, such as Vedantists and Brahmos Most English-educated natives may or may not believe in the prevailing religion but they should still be reckoned as much Hindus as any other section of the Hindu community, observing, as they do, Hindu rites in domestic ceremonies such as marriage and conforming externally to the prevailing Hindu religion.

* When belief in Brahma or Iswara constitutes a Hindu, it may be questioned that as a Mahomedan or Christian worships the same Brahma or Iswara, as we do can he not be called a Hindu? The reply is that the idea of communing with God as the soul of the soul—as seated in the heart—is peculiar to the Hindu religion. This doctrine as well as some other points on which are believed in by adherents of Hindu Brahmoism included

England returned natives belong to the class of English-educated natives most of them performing domestic ceremonies, such as marriage, according to Hindu forms All sorts of Hindus can be members of the Samiti

II The objects of the Union are to advocate and uphold the religious rights and privileges of Hindus, rouse Hindu national feeling, create Hindu national unity and promote Hindu improvement in general The first mentioned object should be the principal object of the Samiti, nothing being so important to Hindus as religion The circumstance that, in the Burning Ghat Agitation in Calcutta in the time of Bahu Ramgopal Ghose and the recent Great Contempt Case Agitation caused by the imprisonment of Baba Surendra Nath Banerjee English-educated Hindus and Brahmos or Theistic Hindus, who disbelieve in idolatry, sided with idolatrous Hindus, showed that religion is the dearest concern of the Hindus and when encroachment is made on the religious rights and privileges of one section of the community, the whole community feels like one man on the subject.

out to them of worldly progress and prosperity. Such union could be made on the basis of a common religion, the common object of adoration of all Hindus being Brahma or Iswara, the different gods and goddesses being but personifications of his attributes, of common manners and customs and of common past glorious traditions, by means of which last chiefly a fallen nation rises from its degraded condition. It is to be highly regretted that such union could not be effected with our Mahomedan countrymen as their religion, manners and customs and past traditions are different from ours, but as they are the inhabitants of the same country with us and are under the same sovereign, political union can be effected with them as was evidenced by the Great Contempt Case Agitation, the Ripon Demonstration, the meetings of the Indian National Congress, and the recent mass meetings in Bengal. A sort of religious union can also be effected with them. In the Contempt Case Agitation, Mahomedans sided with Hindus in protesting against what they thought to be an encroachment on the religious privileges of natives. A Munlavi of Patna was observed at the time to preach against such encroachment. Besides such co-operation, there can be no intimate union between Hindus and Mussulmans on account of the causes mentioned above. The Mussulmans can have a National Association established on national principles of their own on the lines indicated below and both the Maha Hindu Samiti and the National Mahomedan Association can co-operate with each other in political agitation. We should not allow nationality to stand in the way of cultivating love and good feeling towards our Mahomedan brethren, nor the said love and good feeling in that of performing our most important duties to our own nation. If we think it to be of the greatest importance to unite politically with Mahomedans, and there can be no two voices with regard to the importance of

such union, let not nationality be an obstruction to the same and if on the other hand, we think the establishment of a Hindu National Society to be of the greatest importance to our own nation, let not regard for the said union stand in its way because charity begins at home and we should attend to the primary necessities of our nation first of all We should in this way try to harmonize all our duties

IV The Samiti will have a national banner* inscribed with the words *Isvara o matribhumi* "God and Motherland" having the likeness of a lotus underneath and the words "Triumph be to the *Saratan Dharma*" inscribed under the likeness of the lotus again The lotus in Hindu eyes is emblematic of the creative force of the universe and of divine worship in the country It is connected with a thousand sacred associations of Hindu mythology It may be rightly deemed a fit emblem of the country itself whose best floral production is this flower As the rose is the emblem of England, the thistle of Scotland, the shamrock of Ireland, and the lily of France, so the lotus may rightly be deemed the national emblem of India The members will have the words "*Isvara o Matribhumi*" with a likeness of the lotus underneath and the words "Triumph be to *Saratan Dharma*" under the likeness of the lotus again inscribed on their rings also The wearing of such a ring will indicate that the wearer is a member of the Maha Hindu Samiti

V According to the Hindu view, all concerns of life being connected with religion, the Mahá Hindu Samiti shall besides religion, discuss all topics relating to Hindu

improvement that is all topics relating to the physical, intellectual, moral, political agricultural and industrial good of India at its meetings. No sectarian religious discussion will however be allowed. Only subjects, relating to the religious rights and privileges of Hindus in general, will be deemed legitimate subjects of discussion on the subject of religion, there being no probability of such discussion giving rise to any bitterness of feeling. As the question of social reformation is a sore and irritating one in the Hindu community, all discussion on this subject will be totally avoided except those relating to sanitation, temperance, education &c &c. The subject of Hindu social reform should be left to the Hindu social reformer. The above discussion on all subjects of Hindu improvement is to follow the delivery of discourses on those subjects.

VI Besides the discussion and reading of discourses adverted to above, such speeches shall be delivered at the meetings of the Mahá Hindu Samiti as have a tendency to rouse national feeling by awakening reminiscences of the past glory of India and drawing attention to her present degraded condition as well as to promote union among the different Hindu races of India.

'Thou art our friend, our father, the greatest among fathers' '*Śradu sakhyam sadci pranitā*',—'Sweet is thy friendship, sweet thy guidance'; '*Twamasmākam tabāsmi*' 'Thou art ours, and we thine.' When we pronounce the word Hindu, the venerable figure of the Rishi Tittira appears before our vision who said '*Satyam jñānamānam brahma so reda nihilam guhāyām parama vyoman somnate sārṣṭān kamān sahā brahmaṇā vipaschitā*'—'He who knows the Supreme God who is truth itself, knowledge itself, and infinity itself, as seated in the best of all spaces, the heart, enjoys all fruition with the all-intelligent God.' When we pronounce the word 'Hindu' the venerable figure of the Rishi Mandukya, who said: '*Santam aivamadwaitam*'—'God is all tranquil, all good and without a second' appears before our mental eye. When we pronounce the word 'Hindu' the venerable figure of Vyasa, who enunciated the moral doctrine of sympathy by saying, '*Atmanahpṛitakūlāni puresham na samachāret*',—'One should not do to others what is hurtful to himself' presents itself to our minds in 'the sacred array' of the God-devoted ascetic, the tiger skin, and the matted hair. When we pronounce the word 'Hindu' the venerable figure of the gentle but spirited Vasistha appears before our vision as upholding the right of private judgment: the words, '*Yaktiyuktam upādēyam vacanam balakāday anyat trinam eva tajyam apyuktam. padmajanmanā*',—'The words of a child, if reasonable, are acceptable, but what is unreasonable should be spurned as grass, even if uttered by the god *Brahmā* himself.' When we pronounce the word 'Hindu' the calm collected aspect of the brown-complexioned handsome Rama, brown as the *Durva* grass, appears before our vision who suffered infinite hardships in the wilderness for fourteen years for the sake of fulfilling a promise his father had made, and exhibited in himself the best example of a well-balanced mind and contrasted virtues. When we pro-

nounce the word Hindu, Yndhisthira presents himself before our vision whose name has become almost synonymous with goodness in India. When we pronounce the word 'Hindu' the figure of that extraordinary man, Bhishma, appears before us who, telling the means of his own destruction to Yndhisthira, showed superhuman magnanimity of mind, and who, from amidst the tortures of his bed of arrows, gave endless and priceless religious and moral instruction to the Pandavas. When we pronounce the word 'Hindu,' the high souled royal saint Janaka presents himself to our minds who, for a minute, was not diverted from intimate communion with God, though paying the minutest attention to worldly affairs. When we pronounce the word 'Hindu' we remember Puru, who, on being brought captive before Alexander and, on being asked by him how he liked to be treated, replied, 'Take a Ling.' How charming is the Hindu name ! Can we ever forsake it ? This name possesses magical power. By means of this name, which centres and represents every great virtue and all noble character, all Hindus will be united by the tie of brotherhood. By means of this name, the Hindusthani, the Panjabi, the Rajput, the Mahratta, the Madras and the Bengali, in short all Hindus, will be of one heart. The aspirations of all will be the same, they will all make united effort for national regeneration and progress. We should not therefore forsake the name of Hindu as long as the last drop of Aryan blood runs in our veins. We should never forsake our nationality—'nationality, a name dear and sacred as the name of wife and mother to every sound hearted man' * The stamina of the Hindu race are unrivalled. The Hindu race has still got sufficient stamina in it which would enable it to rise by dint of independent exertion. The Hindu nation is sure to improve itself and become the rival of other civilized

nations in course of time The Hindus were famous in ancient times for their religious and moral civilization Superior religiousness and morals are the birth right of the Hindu Moral civilization is higher than material civilization but while we keep up the former and continue to improve in it, the time is come for attaining greater progress in the latter also It is thus we hope our nation will stand as the best and foremost of all nations on the earth But if we lose our nationality we cannot entertain any hope of attaining this rank We have lost political freedom Shall we have to lose social freedom also by servile imitation ? The great poet Homer says 'The day a man becomes a slave, he loses half his manhood' If in this way we become dependent on others in every respect, shall we be ever able to stand up again ? Can the mind retain its strength at such slavish dependence ? If the mind lose its strength, how can we effect our own improvement ? Shall the Hindu race be extinguished by becoming subject to foreigners in every possible respect ? I can never believe so This I hope that, as the Hindu nation was once renowned in the world for knowledge, wisdom, arts and civilization, it will again become renowned for the same Milton says in one place with reference to his own

adorning the world with the light of knowledge civilization, and religion I see before me its renown and glory again filling the earth from one end of it to the other " *

VII The Maha Hindu Samiti will have branches affiliated to it in all the towns and villages of India All these branches taken together will form the Great Hindu Union

VIII Every branch of the Union will have a President, a Secretary and an Assistant Secretary Any Hindu, who will be deemed competent for the office, will be elected President A Sanskrit-knowing professional Bhattachariya or Shastri, if eligible, will have preference to any other candidate

IX *Kalasa*s or pitchers, full of water with coco'nuts and mango branches placed on them as well as plantain trees, will be placed at the door of the room in which the meeting will be held A *thali* or plate containing flowers will be placed in the midst of the carpet on which the members will sit for the sake of ornament only A flag, inscribed with the national symbol mentioned before, will wave on the roof of the house in which the meeting is held, on the occasion of every meeting Before the proceedings of the meeting commence, lamps (*diipa*) will be lighted even if it be held in the day time the conch shall blow and resin and odorous sticks (*Dhupa* and *Dhūna*) burnt

X The proceedings of the Mahā Hindu Samiti will commence with the putting of a mark of sandalwood paste by the Secretary or Assistant Secretary on the forehead of every member present, and a garland round his neck not according to rank or station in society but the order in which the members have chance to sit The President will then, in a standing posture, offer the following prayer extracted from the *Bhāgavat* adapted to all sects and classes of Hindus all the other members also standing —

"Twamākṣharam param vedīdāryam tvamasya viśvasya
 param nidhānam
 Twamāyāh idāwata dharmagoplā sanātanastam puruṣho
 matome.
 Anadi madhyantanantavirjyamanantabakum śāsisuryanet-
 ram.
 Pasyami twam diptakūtāsabaltram swatejasā viśwamidam
 tapantam
 Twamadidevam puruṣhaḥ puranastvamasya viśvasya
 param nidhānam
 Vettāsi vedyāncha parāncha dhūma tiryātalam viśwamanan-
 tarupa
 Nama, namasteṣu sahasrakṛitwam punascha bhūyopi
 namanamaste.
 Nama purastat dātā prasthātaste namoste sarvata eva
 sarva.
 Anantavirjymilavikramastwam sarvam samāpnosi tatosi
 sarvāh.
 Pītān lokasya ckarāccharasya
 Tvamasya puṇyascha gururgarīya.
 Natwatsamastyabhyadīkoḥ kutoṇyo.
 Lokatrayeṇyapratīmaprabhārah
 Tasmāt pranāmya praxidhāya lāyam
 Prasādāye tvamākhamisamidham."

"Thou art the Supreme Being to be known by those
 who desire salvation. Thou art the great support of the
 universe. Thou art the defender of the *Sandtanadharmā*
 (Everlasting Religion). Thou art the eternal being.
 Thou hast no beginning, middle or end. Thy power is
 infinite I see Thy arm is infinite. The sun and moon
 are thy eyes, and flaming fire Thy mouth. Thou
 illumines the universe with Thy glory. Thou art the
 First God, the ancient of the universe

Thou art the knower and the being to be known Thou art the great abode O Thou Infinite ! Thou pervadest the universe I offer Thee a thousand salutations, again I offer Thee a thousand salutations O Thou soul of all ! I salute Thee before and behind Thy power is infinite, there is no limit to thy might Every thing is under thy control Thou art all Thou art the father of the universe Thou art the adorable, superior to all Thou hast no equal in the three worlds * There is no one superior to Thee Thy power is infinite Thou art the lord worthy to be glorified I therefore prostrate myself before Thee Be pleased with me "

The President will then read a vernacular translation of the above prayer after which the members will prostrate themselves and stand up again, and the President will then say "May an infinitesimal portion of the power of God, just now glorified by me, descend on us and assist us in our holy undertaking ! May he just now glorified by me as the defender of religion, protect our *Sanātana Dharma* or the Eternal Religion " The President, continuing the standing posture, will then read a vernacular translation (the vernacular translation only) of a certain *mantra* of the Rig Veda bearing the following meaning —

"Walk together, speak together, know that your minds are one, let your efforts be the same, let your hearts be one, let your minds be one, so that good may always attend you "

To the recitation of the above *mantra*, the other members will respond in the words "We will do the same, we will do the same Reverence (*namas*) be to National Unity, reverence be to National Unity " The members will then thrice recite the half *sloka* — "*Janani janma bhumiha swargada*" "*garigat*" — "Mother and Motherland are preferable to heavens in a chorus, continuing the standing posture, the Presi-

* The heavens the intervening region, and the earth.

leading them, after which they will sit down. An *Arya-mavalí* or a list of the names of the most distinguished Hindu worthies from the remotest antiquity down to recent times will then be recited by one of the members standing. Members of each Branch Samiti will add other names to those mentioned below according to their discretion. After the reading of the *Aryamavalí* a song generally eulogistic of those worthies, will then be sung by the choir or one of the members. The *Aryamavalí* and the said song, with its Bengali original and English translation, are given below —

ARYANA'MA'VALÍ'

I Kings

| | | | |
|----|-------------|----|----------------------------|
| 1 | Mandhatá | 12 | Jarásandha |
| 2 | Pururava | 13 | Duryodhana |
| 3 | Sagara | 14 | Judhisthira |
| 4 | Dilipa | 15 | Nanda |
| 5 | Bhagiratha | 16 | Mahananda |
| 6 | Ajaya | 17 | Chandragupta |
| 7 | Dasaratha | 18 | Harischandra |
| 8 | Parushurama | 19 | Tejasekhara |
| 9 | Ram Chandra | 20 | Vikramaditya |
| 10 | Lava | 21 | Deva Pala Deva (Bengal) |
| 11 | Kusa | | |

II Heroes

| | | | |
|---|-----------|----|--|
| 1 | Rama | 10 | Vijaya Sing (Bengali Conqueror of Ceylon) |
| 2 | Krishna | | |
| 3 | Lakshmana | 11 | Porns or Puru |
| 4 | Bhima | 12 | Lalitaditya of Kash- mere |
| 5 | Arjuna | 13 | Prithu Rao |
| 6 | Blushma | 14 | Rána Pertap Sing |
| 7 | Karna | 15 | Sivaji |
| 8 | Drona | 16 | Jasavant Rao Holkár |
| 9 | Krija | 17 | Ranjit Singh |

III Heretics

- 1 Sitā
- 2 Savitri.
- 3 Damayanti
- 4 Durgavati.
- 5 Karma devi, wife of Samarsi.
- 6 Karma devi, mother of Pattu
7. Kāśīvatī, sister of Do
- 8 Kamalāvatī wife of Do
- 9 Padmāvatī

*IV Poets **

- | | |
|--------------|-------------|
| 1 Valmiki | 5. Māgha |
| 2 Vyasa | 6 Sūharsha |
| 3. Kālidāsa | 7 Jayadeva, |
| 4 Bhavabhūta | |

V Philosophers

- | | |
|-------------|-----------------|
| 1 Vyasa | 6 Patanjali |
| 2. Vasistha | 7 Kanada |
| 3 Goutama | 8 Sankarāchārya |
| 4 Jaimini | 9 Madhavācharya |
| 5 Kapila | |

VI Historians

1. The Writers of the Rājtarangini

VII Mathematicians

- 1 Varāhamihira
- 2 Bhāskarāchārya
3. Āryabhatta.

* As Sanskrit is a sort of universal language in India and the works of Sanskrit poets and other writers in Sanskrit are the common property of its inhabitants, only Sanskrit poets and other writers in Sanskrit have been inserted in this list. The same cannot be said of the works of vernacular poets and other writers in the vernacular dialects of India

SONG

TO BE SUNG AFTER RECITATION OF THE ARYASAMVAJAL.

(Composed by the writer of this prospectus.)

রাগিণী সাহানা, তাল ঝাঁপতাল।

(১)

আৰ্য্য গুণনিধিগণে করহে শ্রবণ,
 ধরাধামে সে নিধির নাহিক তুলন।
 আৰ্য্য শূর সম শূর,
 আৰ্য্য কবি সম কবি,
 আৰ্য্য জ্ঞানী সম জ্ঞানী,
 মিলিবে কোথায়! খুঁজে এস ত্রিভুবন।
 মনে করনা এমন
 পুন হবে না কখন
 ভারত আকরে ও হেম গুণ রতন।

(২)

যুনান জাগিল,
 ইতালী জাগিল,
 জাগিবে না কি ভারত পুনঃ?
 নব রবি সম আগান উদিল;
 উদিলে না কি ভারত পুনঃ?
 গাইবে না কি দ্বিতীয় বাম্পীকি?
 ঘোদিবে না কি দ্বিতীয় অর্জুন?
 চিত্তিবে না কি দ্বিতীয় শকর?
 গনিবে না কি দ্বিতীয় ভাস্কর?
 নব্য ভারত হবে কি নূন?

(৩)

আৰ্য্য গুণনিধি শ্রমি,
 পদচিহ্ন অহংসরি,
 উন্নতি বহুর পথে চলহ সকলে।

ধর্মরূপ বর্ষ পরি,
 ধৃতি অসি বরে ধরি,
 দু-সমূহ সনে রণ করহ সকলে ।

(8)

ঈশ্বর উপবে,
 সাহস অস্তরে,
 লাগ লাগ ভারত উদ্ধারে ।
 অহরনিচয়
 হইবে হে ত্য ;
 ধর্ম যুদ্ধে কে বারিতে পারে ?
 নিত্য যুগ ভার,
 যে হে একবার,
 সে সনরে প্রাণ দিতে পারে ।

ENGLISH TRANSLATION

Remember the Hindu Worthies
 Who have no equals in this world.
 Heroes like Hindu heroes,
 Poets like Hindu poets,
 Philosophers like Hindu philosophers,
 Where wilt thou find ?
 Search the whole world.

(2)

Greece has awakened,
 Italy has awakened,
 Like the rising sun Japan has also risen,
 Will not India rise again ?
 Will not a second Valmiki sing ?
 Will not a second Arjuna fight ?
 Will not a second Sankara think ?
 Will not a second Bháskara calculate ?
 Do not think
 That again will not be produced
 In the mine of India such jewels.

(3)

Remembering the Hindu worthies,
 Pursuing their foot prints,
 Let us all proceed through the rough path of improvement
 Putting on the armour of righteousness,
 Wielding the sword of resolution with the hand,
 Fight with all your might with all sorts of evil.
 God above,
 Courage within,
 Set yourself to rescue India from her degraded condition
 The demons will be certainly vanquished
 Who can withstand those who fight in a righteous cause ?
 His is eternal heaven
 Who sacrifices his life in that battle

This song is to be sung after being translated into the vernacular of the place to which the Branch of the Union belongs.

After the recitation of the *Aryamānāvalī* and the singing of the song in question, the regular proceedings of the meeting will commence. They will be held in the following order —

(a) Business connected with the practical carrying out of any measure for Hindu improvement undertaken by the Branch or the whole Union

(b) Reading of discourses if any, on subjects of general Indian interest, relating to the improvement of the India or of interest to the particular branch

(c) Discussion on the subject of discourse or any other subject falling within the province of the Samiti, if no discourse be read

(d) General exhortatory patriotic speech

The President will fix the time to be devoted to each of these proceedings. If proceeding (a) be likely to take up the whole time of the meeting the other proceedings had better be omitted. Greater stress should be laid on practical

work than on delivery of written discourses and speechification. Some national songs will be sung after the conclusion of the proceedings of the meeting. The National Anthem translated into the vernacular will be sung last of all, the members standing while it is sung. After these songs are sung again by the ladies present at the meeting, the meeting will dissolve with a benediction from the President and three shouts of "triumph (*jaya*) be to *Sanatana Dharma*."

XI Hindu ladies who feel for their country, shall sit in the room next to that in which the meeting is held, a screen being placed between the two rooms and join in the exclamations and responses prescribed in the above ritual from behind the screen. They are to sing the national songs and the National Anthem without the assistance of the male members after the latter had done singing each song. No such screen should be used in places such as those in the Bombay and Madras Presidencies where female liberty prevails. Only a separate place will be reserved for the ladies. No singing by females is to be allowed in Bengal or any other parts of India where the custom of female singing does not prevail.

XII The proceedings of every Branch of the Maha Hindu Samiti will of course be held in the vernacular of the place to which it belongs.

XIII Members of the Great Hindu Union shall try their utmost to effect the adoption of the Hindi language and the Devanagari character, as the universal medium of communication by its members throughout India. It would be a matter of shame for Hindu patriots to use a foreign language as the medium of such communication. The members of the Union in places of which the Hindi is not the vernacular, such as places in Bengal and in the Madras Presidency will learn Hindi for the purpose. Until this is generally done so by the members, English must necessarily

with doing little and thinking that little to be "as much as possible" The Samiti will establish mills and manufactories and industrial schools and schools of art for teaching indigenous arts and industries

XVII The Mahá Hindu Samiti shall take measures for the improvement of agriculture and the cattle of the country which is fast degenerating The cow is deemed a sacred animal in India Its milk is the principal diet and therefore the life of its inhabitants It is the principal source of their strength and vigour Daily meat diet is not suited to their constitution regarding the climate of the country The Hindus besides being an agricultural nation, no animal is so useful to them in that respect also as the cow One of the best means for promoting Hindu union is prevailing upon all Hindus to take measures for the preservation and the improvement of the cow and the prevention of cow slaughter in India It would be well if we can obtain the co-operation of liberal minded Mahomedans also in this undertaking

XVIII Those members of the Mahá Hindu Samiti, who live in the Mofussil should consider it as one of their principal duties to establish schools for the training of the masses in Aryan morals as founded principally on the Sanskrit Ramáyana and the Mahabharata and instruction in industrial arts They will explain vernacular newspapers to the ignorant agricultural population and give lectures to them on the ancient greatness of India and the best means of achieving the physical, industrial and other kinds of improvement of the nation

XIX The Mahá Hindu Samiti shall direct its attention to the removal of the defects in the present system of Hindn education such as want of instruction in the religious and moral principles common to the faiths of all Hindn sects, want of poems as well as books on the subjects of history and geography, infusing the feeling of patriotism into the bosoms of Hindn students, &c &c

XXVI Branches of the **Mahā Hindu Samiti** are to be established in every town and village of India. They should be quite independent of each other as far as their internal government is concerned but they should act in concert for the furtherance of the common object of the Samiti the branches established at the different chief towns advising those established in the interior and those established in the chief towns receiving the counsels of the metropolitan Samiti of each province. The metropolitan Samitis will keep communication with each other. The branches established in the chief Presidency Towns will bear the following names —

Maha Hindu Samiti Calcutta Branch

„ „ „ Allahabad „

„ „ „ Lahore „

„ „ „ Bombay „

„ „ „ Madras „

All the city and village branches taken together will form the **Maha Hindu Samiti** or the **Great Hindu Union**. It is expected that village clubs, established on the above plan on the strongest national basis will prove of great service to India in future.

XXVII There will be a general meeting of representatives of the different branches of the Union every year in one of the Presidency Towns mentioned above the place of meeting changing every year. Such meetings will be called the **Hindu National Congress**. Representatives from **Mahā Hindu Samiti** will be also sent to the **Great National Congress of India** where they will act with their **Mahommedan** brethren, for the general good of whole India.

XXVIII The admission fee to the Samiti will be a Rupee and the rate of subscription per annum a Rupee or upwards according to the wishes of the subscriber.

☞ This scheme is at present published for the perusal and consideration of the **Hindu community of India**, but if

the inhabitants of any particular town or village approve of it, they can immediately set themselves to establishing a branch of the Society in that town or village as well as in different quarters of the same town, independently of each other, union being effected between all of them afterwards. Each can devote its funds entirely to its own purposes until the said union is effected.

APPENDIX NO. I.

LETTERS

PUBLISHED IN THE "INDIAN MIRROR" ON THE
SUBJECT OF THE UNION

No 1

WHAT MAKES A HINDU

I propose to write some letters to you on my scheme of establishing a Great Hindoo Union as sketched forth by me in the Magazine named *Aurorora*. The scheme appeared in its issue for last *Sharaban*. While establishing the Union, we should keep this point principally in view that we are to put a liberal construction on the word 'Hindu'. We should consider him as Hindu who is by race a Hindu, and professes a belief in Hinduism in any shape or other, although Hindus of different localities and sects may differ in religious doctrines, manners, customs, dress, diet &c. As an instance of this difference, may be cited the aversion of Bengali Hindus to the flesh of the wild boar and the fondness of the Rajput Hindus for the same. The flesh of the domestic fowl is shunned in Bengal while it is eaten by the people of Madras and the Punjab except Brahmins. The Brahmins of Cashmere do not scruple to have their meat and *ruts* purchased and brought over from the bazar by Mahomedan servants, though they have them served at dinner by men of their own caste. I have in my scheme reckoned Brahmans and England returned Hindus as Hindus. When Kabirpanthis, Dadupanthis, Nánakpanthis, Sadhs and Chaitanyas Vaishnavas especially the *Anantakul* Vaishnavas, who have no distinctions of caste among them and the Jains—when the members I say, of these sects who have diverged so widely from orthodox Hinduism, could be reckoned Hindus, I know not w^h

the One Supreme) or any god or goddess as Brahma or substitute a new divinity bearing a Sanskrit name in the place of Brahma as the supreme object of worship, who speaks a dialect immediately derived from the Sanskrit such as the Maliratti or a tongue having a great infusion of Sanskrit words in it such as the Tamil, and who believes the Ramayana and Mahabharata and the Puranas to be the depositories of the ancient traditions of their own nation. Now the supreme object of worship of the Tibetans is primarily Buddha or Gautama (this is a Sanskrit name) and secondarily Padmamani (this is also a Sanskrit name) substituted in the place of Brahma, they also use the symbol *Om*, but still they cannot be reckoned as Hindus, as they do not belong to an Indo Aryan race, and do not bear personal Sanskrit names nor do they speak an Aryan vernacular. The Jains who have substituted Tirthankara (a Sanskrit name) in the place of Brahma as the supreme object of worship, should be reckoned as Hindus, as they belong to an Indo Aryan race and bear personal Sanskrit names or names immediately derived from the Sanskrit, and speak an Aryan vernacular. To complete the definition of the word "Hindu" I should add that the individual who is to be reckoned a Hindu, should not be a beef eater. A beef eater can never be reckoned a Hindu. It is known that most of the English educated Natives who die after the English fashion, are not beef eaters, and, while appointing one a member of the Maha Hindu Samiti, we should not institute inquisitorial proceedings to determine whether the candidate took beef during his stay in England, or still does so. Inquisitorial proceedings are always to be deprecated. One of the rules of the proposed Great Hindu Union is that the Samiti should take measures for the preservation and the improvement of the cow. Now if one knowing this condition applies for the post of member, it is implied that he is not a beef eater, and we should give him the bene-

tit of the implication and at once appoint him as member, especially when there would be no dining affair in the meetings of the Samiti. Allow me to repeat in conclusion, what I said in my last letter *The more we unite we live, the more we dis unite we die*—*Indian Mirror*, 23rd February, 1887

No III

A PROPOSAL FOR A GREAT HINDU UNION— THE NECESSITY OF A HINDU NATIONAL UNION

The Indian National Congress is over * The Delegates have returned to their homes. It was a splendid success. The heart of every patriotic Indian cannot but be intensely gratified at the result. But blinded by the glamour of the Indian National Congress, let us not be insensible to the imperative calls of the duty we owe to our own nation, that is, the Hindu nation. We should have a great Hindu Union in addition to the Indian National Congress. The Indian National Congress looks only to our political interests, but we should have a Hindu confederacy for promoting all the interests of Hindus. Besides, will the political interests of the Congress be in every case identical with those of Hindus? Acts and regulations may be passed that would be detrimental to the interests of the Hindu nation and which could not be properly taken cognizance of by the Congress. In such cases we should have a larger Hindu Association than the existing ones for remonstrating against them to carry greater weight with Government. We should have a Great Hindu Union embracing all Hindus of India

prayers, in which all classes and sects of Hindus can join; Vedic sacrificial observances being performed in the outer compound of the house, where the Congress will be held. The great Hindu Union will, among other measures, establish Sanskrit universities and Sanskrit schools in every part of India, try to revive ancient Aryan learning, arts and sciences as much as possible, exert to save such castes as the weaver castes from industrial extinction, and take measures for the preservation and improvement of the cow, an animal so useful to all Hindus. It will set up very poor educated Hindu youths in life, lending them sums at low interest with the help of which they can betake themselves to commercial, agricultural and industrial pursuits, to be repaid within a reasonable period of time, allowed for achieving success. Such sums should be lent on good security on their producing certificates of poverty and good character from respectable persons, and should be remitted in cases of failure on their satisfying the Committee of the Union that unavoidable causes led to such failure. Such practical measures are required to stem the tide of poverty complained of in a Resolution of the National Congress, the right of representation and interpellation in the Legislative council alone being not sufficient for the purpose. This is the age of organizations. We should encourage organizations as much as possible. There should be a Hindu Union, a Mahomedan Union, a Parsi Union, &c.. There should be organization, within

THE NECESSITY OF A HINDU NATIONAL UNION.—

(CONTINUED)

In continuation of my letter of day before yesterday about the proposed Great Hindu Union, I have to say, but before saying what I have to say, I think it proper to quote below a description of the proposed Union, kindly given by the Editor of the Amrita Bazar Patrika in his issue of the 8th October last —

“The Sraban number of the Bengali Magazine, the *Narayana*, contains an article headed the “Old Hindu’s Hope” In this article ‘Old Hindu’ shows that Hindu religious unity, despaired of by many, is possible, and recommends the establishment of an Association to be called the ‘Maha Hindu Samiti’ or the ‘Great Hindu Union’ having branches in all towns and villages of India for the purpose of defending Hindu religious rights and privileges, rousing Hindu national feeling, and promoting Hindu improvement in general, such as abstaining from the use of articles of foreign manufacture, cultivation of indigenous arts and manufactures, improvement of Indian agriculture, preservation and improvement of such an useful animal as the cow, such preservation and improvement being one of the best means of promoting Hindu unity, the establishment of Sanskrit schools and of gymnasia for Hindu youths &c &c The proceedings of each meeting are to commence with a

national banner inscribed with the words 'Ishwara o Matribhumi'—'God and Motherland' with the likeness of a lotus underneath, Ishwara being the common object of adoration of all Hindus, irrespective of sectarian differences. The members of the proposed union are to hold processions through towns and villages of India singing national songs, and carrying banners inscribed with patriotic mottoes, among which the national banner mentioned above would be one. The Samiti is to send speakers, singers and *Kathaks* to different parts of India to rouse national feeling for purposes of national improvement. That an Association established chiefly for the defence of Hindu religious rights and privileges is necessary, is evident from such questions cropping up now and then as the prohibition of cremation in the Nimtolla Ghaut of Calcutta, the summoning of the god *Saligrama* to the High Court by the Judges of the court in the agitation about which all classes of Hindus,—orthodox Hindus, English educated Hindus and Brahmo Hindus—joined, and such questions as keeping public offices open on such sacred days of the Hindus as the Janmastami the Hindu Christmas the tendency of Government or Government officers to interfere with the social usages of the Hindus Hindu social usages being intimately mixed up with Hindu religion &c &c. General improvement will be no less the concern of the Samiti than defence of religious rights and privileges. Here is an appeal from an 'Old Hindu' to which all Hindus of India may well respond, and establish a Society of the character proposed by him for the good of India on the basis of religion than which nothing exercises greater influence upon the Hindu nation."

A case has lately taken place of wanton invasion of the rights and privileges of Hindus. I mean depriving the Thakur Rajah of Puri of his hereditary control over the affairs of the temple of Juggernath. Had Hindu society been

alive, this would have caused a convulsion from Cape Comorin to the Himalaya, for to what Hindu are not Jagannath or the Lord of the World and his temple's Custodian dear? It is dead—dead—totally dead. If it be alive, it is only alive to the calls of an all engrossing *Indianism*. I mean by the word "*Indianism*" undue Indian national feeling as contradistinguished from Hindu national feeling. We are Indians and Hindus at the same time. We should possess both Indian national feeling as well as Hindu national feeling without sacrificing one to the other. Indian patriotism is common in these days. Hindu patriotism is rare, but Hindu patriotism is true patriotism. A false cosmopolitanism has dried up in the minds of educated Hindus the natural desire of attaining superiority over other nations which is the principal source of national prosperity. Lord Beaconsfield said that the cosmopolitan loves every other nation than his own. The educated Hindu is a downright cosmopolitan and wishes to elevate all nations and races at the same time but the natural process is for a man to try to raise his own nation first of all, then other nations and races. It may suit the English nation who has already risen in the scale of nations to try to elevate other nations and races but not the Hindu nation as yet. But to return to the subject we are treating of. We, English educated Hindus may not believe in a material Jagannath but we should feel for our countrymen who are highly dissatisfied with this act of Government, but have not vitality enough to express their dissatisfaction by the strongest agitation possible on the subject. We, English educated Hindus, should believe in such cases as the illustrious Ram Gopal Ghose did. When the Calcutta Municipality at that time, consisting chiefly of European members intended to put a stop to cremation at the Nimtollah Ghant of Calcutta, he said in his speech delivered on the occasion 'I care not whether my own

"body be buried or burnt, but I feel for my poor countrymen." Had there been a large association of the Hindus, as proposed by me, it would have attempted its best to remonstrate against such invasion of the rights and privileges of the Hindus, and the Government would have been obliged to pay heed to such remonstrance * If the "Great Hindu Union" be established, it would direct its attention to the commercial, agricultural, and industrial improvement of the country, as proposed by me in my Scheme. It would for instance, try to establish technical schools and set up cotton mills in other parts of India than Bombay, after the example of the enterprising Hindu merchants of that city. We cannot expect this from the Indian National congress, as it deals with political reforms only. Who can gainsay that besides due representation in the Legislative councils, what I have proposed is not necessary for stemming the tide of poverty, that is setting in in great force in the country ?

The National congress is a dry business meeting. There is nothing in it to stimulate the imagination. Men are not mere "intellectuals all in all" but beings of flesh and blood influenced by imagination. A patriotic society should appeal to the imagination of the people, and afford scope for the cultivation of patriotic feeling by the younger generation. There was nothing in the Congress of this sort, as it could not be called a society, being only a meeting taking place once a year. There was no flag, no procession ; not a single patriotic song was sung. Perhaps it is proper that it should be a dry business meeting and all along retain this dry business character. The Great Hindu Union as proposed by me, has plenty of material for appealing to the feelings of the people. If established, it would afford much scope

for the cultivation of patriotic feeling by young people, and gradually train them for becoming fit members of the Indian National Congress. This would be an advantage to that Congress, and the Great Hindu Union would prove a valuable ally to the same in this and other respects also.

The Great Hindu Union will have branches established in all towns and villages of India. It will hold its annual congress. The Hindu Congress can be held immediately after the Great Indian National Congress before the Hindu delegates leave for their homes. The ceremonial portion of the proceedings could be conducted in very easy Sanskrit such as the late Pandit Dayanand used in his speeches, and which was intelligible to all Hindus, and the business portion in English. The National Anthem, as translated by Professor Maxmüller into Sanskrit and national songs composed in very easy Sanskrit, could be sung on the occasion. The singing of the National Anthem is prescribed in my Scheme. Allow me to repeat in conclusion what I have said in my first letter on this subject. The Anglo-Indians, the Europeans and the Mahomedans have all got national associations of their own, and we Hindus ought to have one and we would behave very imprudently if we do not establish such an association. The Great Indian National Congress deals with the general political improvement of the country only. It does not take up any other subjects in which Hindus are specially concerned and it is proper that it should not do so.—*Indian Mirror*, 16 January 1887.

* A better scheme for a Hindu National Congress than the above is proposed in a subsequent letter.

PROVISIONAL HINDU NATIONAL CONGRESS

This is the age of Congresses—the Indian National Congress, the Mahomedan National Congress, the Mahomedan Educational Congress, the Kayastha Congress &c &c When will a Hindu National Congress be established? The establishment of a Hindu Congress has become a matter of imperative necessity. Questions of pressing importance such as the taking of steps for the prevention of cow slaughter, the religious endowment case, taken up by Captain Hearsay, the establishment of Sanskrit Universities for whole India, the encouragement of Hindu artisans, the establishment of organized industries on a large scale &c demand the immediate attention of the Hindu community. Representation on the first two subjects to Government will not carry so much weight with it, as they would have if they come from a Hindu Congress, consisting of the most powerful and influential representatives of the entire Hindu nation. The Hindu Congress as befits the Hindu nation which is the most religious nation in the world, should open with a prayer offered by a Sbastri of the greatest renown in Sanskrit and English. Such prayer should be adapted to all sects and classes of Hindus being offered to *Paramatma* or the Great Spirit, the object of universal adoration of all Hindus. No Hindu can have any objection to such prayer. Vedic *Iajna* should be performed in the outer compound of the house in which the Hindu Congress will be held. It is to be highly regretted that while the Mahomedans, the Anglo Indians and the Christians have each got a national association of their own, the Hindus have not got one. When will the Hindus be men? Can we not address them in this strain—"Ye Hindu women! No longer Hindu men"—*Indian Mirror February 3rd 1885*

otherwise qualified for the office, be eligible to the post of delegate whatever his especial religious opinions, his manners and customs, mode of living and costume may be, and to whatever sect or denomination of Hindus he may belong—polytheistic or monotheistic orthodox or heterodox, old or new Hinduism comprehends the faith of the Jain who believes the greatest deities of the Hindus to be very inferior to his Tirthankar and the regular Chaitanya Vaishnavas who recognize no distinctions of caste at one pole, and that of the most orthodox Sikhs and Vaishnavas at the other. Mahomedan and European friends will have access to the Congress as visitors separate seats being reserved for them.

(4) The proceedings of the Congress will be held in English. Any delegate will be allowed to speak in the vernacular of his province provided any of his friends undertake to interpret his speech to the audience.

(5) The Secretary of the Reception Committee will publish an advertisement in the public prints inviting returns of delegates as in the case with the Indian National Congress.

(6) All Hindu religious associations, Theosophical Societies included as well as all Hindu political associations of India wherever located, as well as the Hindu inhabitants of important places in India will send delegates to the Congress. The Reception Committee will also invite eminent English speaking Pandits or Shastris, Sadhus and Sannyasis to the Congress.

(7) Kulsis filled with water with cocoanuts and mango branches placed over them as well as plantain trees will be placed at the gate of the house in which the Congress will be held. Immediately before the commencement of the proceedings resin (*Dhuna*) and odorous sticks (*Dhupa*) will be burnt in the room in which the Congress will be held as well as the conch shell blown.

(8) The proceedings, as befits the Hindu Nation which is the most religious nation in the world, will commence with a prayer, offered to *Parashakti* by a Shastri of the greatest renown, in Sanskrit and English, suited to all classes and sects of Hindus, the members standing while the prayer is offered, the Shastri wounding up with the words "May the Great Spirit glorified by me just now defend our Sanatan Dharma (Eternal Religion)" Garlands will be thrown round the necks of the members by the Secretary in the order in which they have chanced to sit, before the prayer is offered

(9) Vedic Yajna will be performed in the outer compound of the house in which the Congress will sit

(10) All matters, relating to the welfare of Hindus, will be taken up by the Congress, excluding those about social reform except such as relate to education, temperance, sanitation, marriage expenses &c, the work of regular social reform being left to social reformers and the social reform associations of the country All the matters mentioned above, could be classed under the following heads:—

(a) Physical, (b) Intellectual, (c) Moral, (d) Religious—such as only appertain to all sects and classes of Hindus, (e) Political, (f) Agricultural (g) Industrial

The subject of cow slaughter should be first considered at the first meeting of the Congress

(11) The National Anthem will be sung at the conclusion of the proceedings both in Sanskrit and English, all the members standing while it is sung.—*Indian Mirror*, 14th February, 1888

* The Hindu National Congress proposed in this letter will be a provisional measure. Until a Union Society be established all over India on the basis of religion and on the same religious principles as the Provisional Hindu National Congress itself and as a first step in the body of it a pamphlet named of Hindus will not be firm. It would be the duty of the Provisional Hindu National Congress to encourage the establishment of these Union Societies all over India by taking representatives from them or groups of them. The future substantive Hindu National Congress will be

No. VII.

THE NECESSITY OF ESTABLISHING THE
NATIONAL HINDU UNION ON A RELI-
GIOUS BASIS—WHY MAHOMMEDANS
CANNOT BE TAKEN INTO IT—
CONCLUDING EXHORTATORY
ADDRESS TO ALL
HINDUS.

It has been said that "the Hindu eats religiously, drinks religiously, walks religiously, and sleeps religiously." Religion is the pivot round which his individual existence turns, it is also the pivot round which his social existence turns. The potent influence, exercised by the words "Hearth and Home" in England and "Fatherland" in Germany, is done, so by the word "Dharma" in India. Any movement for the regeneration of Hindu Society should have a religious basis or else it will tumble down like a loose pile of bricks without cement at the first powerful gust of wind. I have therefore made religion the basis of the proposed Great Hindu Union. While doing so, I had in view the Hindu community in general, and not a few sceptics and positivists, that are to be found among English-educated Hindus. The proceedings of the Union will commence with a prayer, extracted from the Bhagavat-Gita, a book held in universal estimation by Hindus, a prayer in which all sects and classes of Hindus can join. Lamps will be lighted on the occasion, resin and odorous sticks (*Dhupa* and *Dhuna*) burnt and

the conch shell blown, Hindu solemnities observed on every religious occasion from Cape Comorin to the Himalayas, and what occasion can be more religious than meeting together to hold consultation for the good of Mother India ? There can be no Hindu who will object to such ceremony. The prayer to Ishwara will be offered by the President of each branch. A member of the professional Bhattacharya or Shastri class if found eligible for the post of President, will be elected in preference to any other. Such Bhattacharya or Shastri will be a man of great intelligence and will be conversant with the Hindu Shastras as well as modern politics. Such clever and astute Shastris are not uncommon in the present day. If such Shastri or Bhattacharya be not available any fit man will be selected President. The occasion will not be a *Puja* prescribed in the Shastras. It will be simply a meeting for public purposes. A prayer offered by even a Sudra on such an occasion, will not be unacceptable to Hindus even in the most orthodox parts of India provided he be a respected member of the community. Sudras are not interdicted from reading the Bhagavat Gita.

affection and to whom I am indebted for some important additions and alterations in it, he, in the exuberance of catholic feeling, advised me to add the names of Hasan and Hosein to these Hindu names. If the addition be made the line would stand thus - "Dost thou not remember Bhishma and Drona, Bhima and Arjuna, Hasan and Hosein?" I replied the suggestion was a very good one but the only objection to it was that its adoption would provoke the risible faculties of the hearers of the song in no ordinary degree. Your readers will from this infer the great difficulty, nay the impossibility of uniting Hindus and Mahomedans otherwise than politically. Hindus differ from Mahomedans in religion, manners and customs and past traditions. The scene of the past traditions of Mahomedans is Arabia that of Hindus ancient India. How can the two nations amalgamate together? But if they embrace one and the same faith, and adopt common manners and customs, this amalgamation can take place, but considering things as they stand *now* political unity only can take place between them and our Mahomedan brethren; and thanks to the Indian Congress, it has already been effected by its instrumentality.

future political greatness only, will you neglect your other momentous interests? English education, in spite of its manifold advantages, is rapidly causing the physical deterioration of our youth. *Saraswati*, in her native shape of Sanskrit learning, has left her paternal seat on the banks of her classical name-sake and the Ganges and appeared on those of the Rhine and the Danube. Originality in authorship is being smothered under the dead weight of foreign imitation. Even the vernacular conversation of your educated men is a ridiculous jumble of English and vernacular words ridiculous in the sight of even Englishmen, violating good taste and shocking every true lover of his mother tongue. Your school books, especially those on the subjects of History and Geography, are written in such a way as not to excite the least national feeling in the minds of your youth. The godless education of the university is giving birth to scepticism selfishness, and immorality, the older generation of the Hindus being not so selfish and fond of European luxuries as the present. Drunkenness is increasing apace in the country. Your arts and industries, which won and are still winning the admiration of

on one meal a day Will you not remedy this fearful state of things by self-help persistent constitutional agitation and other lawful means ? Will you for ever lie in the slough of despond ? Will you not make one desperate effort to extricate yourselves from this miserable condition, one pull, one long pull and a strong pull altogether ? Why depend entirely on Government ? Do you expect that Government will lift your rice to your mouths ? Are you so dull headed as to think that our foreign conquerors are a set of philanthropists who have came to our country to serve your interests only and not their own ? Do you think they will neglect their own Birmingham and Manchester, and encourage your arts and manufactures as you wish ? Members of a hereditarily-fallen and down trodden race ! Know ye not that he who would rise, must himself make the attempt ? Descendants of Ramchandra and Indubistir, Asoka and Vikramaditya Vyas and Valmiki, Kauri and Patanjali ! will you not endeavour to restore the Hindu Nation to its pristine glory and power and first rank among the nations of the earth ? Remember oh remember, the Aryan worthies, who have no equals in this world Heroes like Hindu heroes, poets like Hindu poets, philosophers like Hindu philosophers where wilt thou find ? Search the whole world Do not think that again will not be produced such jewels in the rich mine of India Greece has awakened , Italy has awakened , like the rising sun Japan has also risen , will not India rise again ? Will not a second Valmiki sing ? Will not a second Arjun fight ? Will not a second Sankara think ? Will not a second Bhaskara calculate ? Will new India be inferior to the old ? Remembering the Hindu worthies, pursuing their foot prints let us proceed through the rugged path of improvement Putting on the armour of righteousness, wielding the sword of resolution in the hand fight with all your might with all sorts of evil God above,

courage within, set yourselves to rescue India from her degraded condition. The demons will certainly be vanquished. Who can withstand those who fight in a righteous cause ? His is eternal heaven who offers his life in that battle.

Indian Mirror, 23rd January 1887.

APPENDIX. NO. II.

NATIONAL SONGS

*(The 2nd, 3rd and 4th should be translated from the Bengali
into the music of other vernacular languages of India)*

I

(1)

God save our EMPRESS QUEEN ,
Long live our GRACIOUS QUEEN ,
GOD SAVE THE QUEEN
Send HER victorious,
Happy and glorious
Long to reign over us
GOD SAVE THE QUEEN

(2)

O LORD our GOD arise ,
Scatter HER enemies
And make them fall
Bid strife and discord cease,—
Wisdom and arts increase —
Filling our homes with peace ,
Blessing us all

(3)

Thy choicest gifts in store
Still on VICTORIA pour,—
Health might and fame
While peasant, prince and peer,
Proudly HPR away revere,
Nations afar and near
Honor HER Name

Guard HER beneath Thy wings,
 Almighty KING of KINGS !
 SOVEREIGN unseen !

Long may our prayer be blest,
 Rising from East and West

As from one loyal breast,—

“ GOD SAVE THE QUEEN ”

The National Anthem invoking the blessing of the Almighty upon Her Oracions Majesty who, among Her numerous Hindu virtues, resembles the Hindu widow in her devotion to the memory of Her departed consort should be translated into all the vernacular languages of India and sung as prescribed, loyalty being one of the chief Hindu virtues according to the Hindu Shastras. An able translation of it into the Bengali has been published by Rajah Sir Sourendra Mohun Tagore. At the annual meeting of the Maha Hindu Samiti or, in other words, the Hindu National Congress, the proceedings of which will be held in English for the present, the National Anthem will be sung both in Sanskrit and English. The translation of the Anthem into Sanskrit by Professor Max Muller should for the present be sung until a better translation be made

শুভ্র জ্যোৎস্না পূনকিত বাসিনীঃ
 ফুল কুসুমিত ক্ষয়দল শোভিনীঃ
 সুহাসিনীঃ সুমধুর ভাষিণীঃ
 সুখদাঃ বরদাঃ মাতরং ।
 বিংশতি কোটিকণ্ঠ কলকল নিনাদ করালে
 দ্বি বিংশতি কোটি ভূজৈঃ ধৃত খর করবালে
 কে বলে মা তুমি অবলে ।
 বহুবল ধারিণীঃ নমামি তারিণীঃ
 রিপুদল বারিণীঃ মাতরং ।
 তুমি বিদ্যা, তুমি ধর্ম,
 তুমি হৃদি, তুমি মর্ম,
 অং হি প্রাণাঃ শরীরে ।
 বাহতে তুমি মা শক্তি,
 হৃদয়ে তুমি মা তক্তি,
 তোমারি প্রতিমা গতি মন্দিরে মন্দিরে ।
 অং হি দুর্গা দশ প্রহরণ ধারিণীঃ
 কমলা কমলাদল বাসিনীঃ
 বাণী বিদ্যাধারিণীঃ ।
 নমামি কমলাঃ অমলাঃ অতুলাঃ
 সুভলাঃ সুফলাঃ মাতরং ।
 বন্দে মাতরং
 শ্যামলাঃ সরলাঃ সুস্মিতাঃ ভূষিতাঃ
 ধরণীঃ ভরণীঃ মাতরং ॥

(Addressed to India)

I worship thee, O Mother !

Thee the nice-watered, bearing nice fruits, cooled by
zephyrs,

Verdant with the corn plant,
 Whose nights are cheered by the silver moonlight,
 Whose bosom is decked with trees, bearing flowers
 in full bloom
 The smiling the melodiously-speaking,
 The giver of happiness, the giver of boons, the
 Mother
 Thou art terrible with the shouts of two hundred
 millions
 And sharp swords seized by four hundred millions of
 hands ,
 Who says, Mother, thou art weak ?
 I bow before thee, endowed with great strength the
 saviour,
 The vanquisher of enemies the Mother
 Thou art knowledge, thou art religion,
 Thou art the heart, thou the vitals,
 Thou the life in the body
 Thou art the strength of our arms,
 Thou art the feelings of love and veneration in our
 hearts ,
 Thine is the image
 Set up in temple after temple
 Thou art Durga bearing the ten weapons,
 Thou art Lakshmi who dwellest in the lotus bed,
 Thou art Saraswati, the giver of knowledge,
 We pay homage to thee ,
 We adore thee, O Mother !
 The goddess of fortune, the pure and the peerless
 The nice watered, bearing nice fruits, the Mother ;
 We adore thee again and again
 The verdant the simple, the well decked,
 All bearing all cherishing, the Mother

III.

(Composed by a celebrated composer of religious songs.)

রাগিণী ষাড়া, তাল আড়াঠেকা ।

(১)

মিলে সব ভারত সন্তান
এক তান মন প্রাণ
গাও ভারতের যশোগান ।
ভারত ভূমির তুল্য আছে কোন স্থান ?
কোন অঙ্গি হিন্দু হিন্দু সমান ?
ফলবতী বহুমতী শ্রোতবতী পূণ্যবতী
শতধনি রত্নের নিধান ।
হোক ভারতের জয় ।
জয় ভারতের জয় !
কি ভয় ! কি ভয় !
গাও ভারতের জয় ।

(২)

রূপবতী শাক্যসুতী ভারত মলনা ।
কোথা দিবে তাঁদের তুলনা ?
শ্রীমতী, সাবিত্রী, সীতা, দময়ন্তী পতিরতা—
অতুলনা ভারত গলনা ।
হোক ভারতের জয় !
জয় ভারতের জয় !
গাও ভারতের জয় !
কি ভয় ! কি ভয় !
গাও ভারতের জয় ।

(৩)

বশিষ্ঠ, গৌতম, অত্রি, মহাবিশ্বামিত্র,
বিষ্ণুদেব, হৃদ তপোজন,

বাম্বিকী, বেহব্যাস, ভবভূতি, কালীদাস,
 কবিকুল ভারত ভূষণ ।
 হোক ভারতের জয় ।
 জয় ভারতের জয় ।
 গাও ভারতের জয় ।
 কি ভয় । কি ভয় ।
 গাও ভারতের জয় ।

(৪)

বীর যোনি এই ভূমি বীরের ঘননী,
 অধীনতা আনিব রজনী ,
 সুগভীর সে তিমির ব্যাপিয়া কি হবে চির ?
 দেখা দিবে দীপ্ত দিনমণি ।
 হোক ভারতের জয় ।
 জয় ভারতের জয় ।
 গাও ভারতের জয় ।
 কি ভয় । কি ভয় ।
 গাও ভারতের জয় ।

(৫)

ভীষ্ম, দ্রোণ, ভীমার্জুন নাহি কি স্বরণ ?
 পৃথুরাজ আদি বীরগণ ।
 ভারতের ছিল সেতু, যবনের হুমকেতু
 অর্ন্তবন্ধ হুঠের দমন ।
 হোক ভারতের জয় ।
 জয় ভারতের জয় ।
 গাও ভারতের জয় ।
 কি ভয় । কি ভয় ।
 গাও ভারতের জয় ।

কেন ডর ? ভীর । কর সাহস আশ্রয়,
 যতোবর্ষ স্ততোজয় ,
 ছিন্ন ভিন্ন হীনবল, ঐক্যেতে পাইবে বল,
 মায়ের মুখ উজ্জ্বল কবিত্তে কি ভয় ?
 হোক ভারতের জয় ।
 জয় ভারতের জয় ।
 গাঁও ভাবতের জয় ।
 কি ভয় । কি ভয় ।
 গাঁও ভারতের জয় ।

I

Let all the sons of India united,
 With mind and heart in one accord,
 Sing the glory of India
 What place is there, like India ?
 What mountain is like the Himalaya ?
 Her soil is fertile, her rivers pure,
 Her mines contain hundreds of gems
 Triumph be to India !
 Triumph, triumph to India !
 Sing the triumph of India
 What fear ? what fear ?
 Sing the triumph of India

II

Beautiful and chaste are India's daughters ,
 To whom are they to be compared ?
 Sarmista, Savitri, Sita, and Damayanti devoted to
 her lord
 The women of India stand without peers
 Triumph be to India
 &c &c &c

III

Hers are the great sages, Vasistha, Goutam, Atri ,
 The devotees, Viswamitra and Bhrgu ,
 The poets Valmiki, Vyās Bhavabhuti and Kalidas,
 The ornaments of India and of the poetical fraternity.
 Triumph be to India
 &c &c &c

IV

The land of heroes, the mother of heroes she ,
 Subjection brought on night ;
 Deep is the gloom but will it for ever stay ?
 The bright sun will show itself again
 Triumph be to India
 &c &c &c

V

Rememberest thou not Bhīma and Arjuna
 And heroes like Prithu,
 The protecting mounds of India, terrible like comets
 to the Yavana,
 The friends of the distressed and the foes of the
 wicked ?
 Triumph be to India.
 &c &c &c

VI

Why fearest thou, oh craven ? Courage take ,
 As is the righteousness of the cause so is the
 triumph ,
 Though divided and weak, thou wilt find strength]
 in union ,

What fear to make thy Mother's face bright ?

Triumph be to India.

&c. &c. &c. *

* (*Rendered into English verse by the writer of this pamphlet.*)

(1)

Ye sons of Ind ! her glory sing

With hearts responsive to the string,

What land beneath the sun like India gleams ?

What mount is like her Mount of Snow ?

Hers are the kindest soil, the purest streams,

And mines where rarest jewels glow.

Triumph be to Ind !

Triumph, ho ! to Ind !

Triumph sing of Ind !

With a fearless heart,

With a master's art,

Triumph sing of Ind.

(2)

Surpassing fair and chaste are India's dames ;

Where are the equals to be found

Of Sitá, Savitrí, those holy names

For matchless constancy renowned ?

Triumph be to Ind !

Triumph, ho ! to Ind !

Triumph sing of Ind

With a fearless heart,

With a master's art,

Triumph sing of Ind !

* This song has become very popular in Bengal. The defunct *Banga Darsana*, the best of the Bengali magazines of its time, said with reference to this song - "Let flowers and sweet scents be showered by the pen of the composer of this song ! Let this great song be sung in every part of India ! Let it be echoed in the caves of the Himalaya ! Let it be whispered through every tree on the banks of the Ganges, the Yamuna, the Indus, the Nerbadra, and the Godavari ! Let it resound in the solemn roar of the Eastern and the Western (the Bengal and the Arab) seas ! Let the chords of the two hundred millions of India beat in unison to this song."

(52)

(3)

Before our vision India's sages great,
Vasishtha, Goutam Atri pass ,
And bards, sole jewels of her fallen state,
Rare Valmiki, Vyas and Kalidas,
Triumph be to Ind !
&c &c

(4)

The land of heroes she—Oh ! where are they ?
Subjection brought on sable night ,
Though deep the gloom, will it for ever stay ?
The rising sun must cheer the sight,
Triumph be to Ind !
&c &c

(5)

Remember'st thou not Bhim and Arjun great,
The valiant Prithvi and the rest,
The stays of Ind, the wicked Yavan's dread,
The tender friends to men distressed ?
Triumph be to Ind !
&c &c.

(6)

Why fearest thou, Oh craven ? courage take ;
The righteous cause does victory grace ,
Though weak, know, union thee will powerful make ;
What fear to cheer thy Mother's face ?
Triumph be to Ind !
&c &c

IV.

(*The celebrated Bharat-Sangita or Lay of India*
composed by an eminent poet.)

রাগিণী অহং, তাল একতালা ।

(১)

আব ঘুমাওনা, দেখে চক্ষু মেলি,
 দেখে দেখে চেয়ে অবনী মণ্ডলী,
 কিবা স্মৃষ্টিত কিবা কুতূহলী,
 বিবিধ মানব জাতিরে লয়ে ।

(২)

মনের উল্লাসে প্রবল আশ্বাসে,
 প্রচণ্ড বেগেতে গভীর বিশ্বাসে,
 বিজয়ী পতাকা উডায়ে আকাশে,
 দেখে হে ধাইছে অকুতোভয়ে ।

(৩)

কোথা আমেরিকা নব্য অভ্যাস,
 পৃথিবী গ্রাসিতে করিছে আশয়,
 হয়েছে অশেষ্য নিম্ন বীর্যবলে,
 ছাড়ে হৃৎকার, ভূমণ্ডল টলে,
 যেন বা টানিয়া ছিঁড়িয়া ছুতলে,
 নুতন করিয়া গড়িতে চায় ।

(৪)

নধ্যস্থলে হেথা আমর্য পুজিতা,
 চির বীর্যবতী বীর প্রসবিতা,
 অনন্ত বোবন দুগুনী মণ্ডলী,
 মহিমা ছটোতে অগতি উজলি,
 সাগর ছেঁচিয়া নদগিরি হলি,
 কোহুকে জাগিয়া চলিয়া যায় ।

(৫)

ঐ দেখ সেই মাথার উপরে,
 রবি শশী তারা দিন দিন ঘোরে,
 ঘুরিত যেরূপ দিক শোভা করে,
 ভারত যখন স্বাধীন ছিল ।

(৬)

সেই আর্ধ্যাবর্ত এখনও বিদ্যুত,
 সেই বিদ্যাপিড়ি এখনও উন্নত,
 সেই তাগিরদ্বী এখনও ঝাবিত,
 পুরাকালে তারা যেরূপ ছিল ।

(৭)

কোথা সে উজ্জল হতাসন সন,
 হিম্মু বীরদৰ্প বুদ্ধি পরাক্রম,
 ঔপনিত দাঙ্গাতে দ্বাবর অঙ্গন,
 গাভার অবধি অগধি সীমা ।

(৮)

সকলইত আছে সে সাহস কই ?
 সে গভীর জ্ঞান নিশ্চুণতা কই ?
 প্রবল তরু সে উন্নতি কই ?
 ছুটিয়া গিয়াছে সে সব মহিমা ।

(৯)

সচীর থাকিলে এখনই উন্নতি,
 বীর পদমরে মেদিনী স্থপতি,
 কাহনোর নিশি প্রকাত হইত,
 হাববে সে দিন ঘুটিয়া গেছে ।

(৫৫)

(১০)

এখনও জাগিয়ে উঠবে মবে,
এখনও সৌভাগ্য উদয় হবে,
রবিকব সম দ্বিগুণ প্রভাবে,
ভারতের মুখ উজ্জ্বল করে ।

(১১)

একবার শুধু জাতি ভেদ ভুলে,
কজিয় ব্রাহ্মণ বৈশ্য শূদ্র মিলে,
কর দৃঢ় ব্রত এ মহীমণ্ডলে,
তুলিতে আপন মহিমা ধ্বজা ।

(১২)

যাও সিন্ধুনীবে ভূধর শিখরে,
গগনের গ্রহ তন্ন তন্ন করে,
বায়ু উদ্ধাপাত বজ্রশিখা ধরে,
স্বকারণ্য সাধনে প্রবৃত্ত হও ।

(১৩)

বিসের লাগিয়া হলি দিশেহাবা ?
সেই হিন্দু জাতি, সেই বহুধরা,
জ্ঞান বুদ্ধি জ্যোতি তেমতি অথবা,
তবে কেন ভূমে গড়ে নুঠাও ?

(১৪)

ঐ দেশ সেই মাথার উপরে,
রবি শশী তারা বিন বিন ঘোরে,
ঘুরিত যেকূণ দিক শোভা করে,
ভারত যখন স্বাধীন ছিল ।

সেই অধিয্যাবর্ত এখনও বিস্তৃত,
 সেই বিক্যাতল এখনও উন্নত
 সেই জাহ্নবী এখনও দাবিত,
 কেন সে মহাব হবে না উজ্জল ?

1

Sleep no more , open your eyes
 And see the earth (revolve)
 How adorned, how glad,
 With diverse human races ;

2

In joy of heart, with ardent hope,
 With fiery energy and deep faith,
 Unfurling the banner of triumph in the air,
 See them pass by swift with fearlessness of heart.

3

See where newly risen America
 Desires to swallow up the whole earth
 It has become restless with excess of energy ,
 It raises a terrible shout, making the earth quake
 As if, pulling and tearing the globe,
 It would construct it anew

4

See in the centre ever adored
 Ever powerful, ever the mother of heroes,
 Ever young Greece,
 Brightening the earth with rays of glory ,
 Making seas dry and forcing mountains and deserts to
 Her will
 Revelling in joy pass by swift

5.

Oh ! see above your heads
 The sun, moon, and stars revolve daily
 As they used to do, adorning all sides of the heaven
 When India was free.

6.

The same Aryavarta still lies extended,
 The same Vindhya still towers its head,
 The same Ganges still flows swift,
 As they did in ancient times.

7.

But where is that bright like flaming fire
 Hindn heroic pride, intelligence and might,
 At which animate and inanimate nature used to quake,
 From Gándhārā * to the ocean ?

8.

Every thing still the same but where that courage of yore ?
 Where is that deep wisdom, that skill ?
 Where is that strong torrent of improvement ?
 All that glory has departed.

9.

If India had been alive, it would have risen anew ;
 The earth would have quaked beneath the footstep of heroes ;†
 The night of India would have dawned ;
 Alas ! those days have departed.

10.

Awake all, even now :
 Still will prosperity rise again
 Like the sun with redoubled glory.
 Brightening the face of India.

* Use the District.

† All sorts of heroes, physical, moral, intellectual.

11.

forgetting once the distinctions of caste,
 Let Kshatriya and Brahman and Vaisya and Sudra unite
 Take a firm vow to raise in this earth,
 The standard of glory again.

12.

Go to the ocean, to the summit of mountain,
 And calculating minutely the stars of the firmament
 And availing yourselves of the agencies of wind,
 meteor and lightning,
 Set yourselves to exert for your own good.

13.

Why art thou so bewildered ?
 The same Hindu race, the same earth,
 Knowledge and the light of intelligence bright as before
 Why dost thou then grovel in the earth ?

14.

See oh see above your heads,
 Sun, moon and stars revolve day by day.
 As they used to do, adorning all sides of the firmament
 When India was free.

15.

The same Aryavarta still lies extended
 The same Vindhya still towers,
 The same Ganges still flows ;
 Why shall not former glory come back again ? *

* These songs full of Hindu images, Hindu sentiments and allusions
 Hindu history or Hindu national traditions are fit for being sung only
 Hindu meetings and not meetings of men of diverse races and cre
 It is such songs, full of national feeling, and not cosmopolitan ones, t
 stir men's hearts and incite them to noble patriotic deeds.